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"What I say unto you I say unto all, WATCH."—Jesus



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HEALING**

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Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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"What I say unto you I say unto all, WATCH." Jesus

Conviction Brings Healing

THOMAS C. KELLER

Healing can't be denied. It always takes place as the concrete result of our becoming convinced of the truth. It's the inevitable, actual, tangible evidence of spiritual understanding and therefore reaches much further than improved outward conditions.

Healing can't occur without conviction of the truth. Christ Jesus taught, "Ye shall know the truth, and the truth shall make you free."¹ However, we may sometimes be tempted to think it is our knowing of the truth about something wrong that brings healing. That would be starting with the problem rather than with divine Truth. Truth is absolute. It doesn't know evil, sickness, or disease. Truth reveals its own perfect being and nothing else. It doesn't need to do anything to anything. It remains forever the spiritual reality, unmoved, irreversible. Through the conviction that perfection just is, healing appears.

Total conviction, then, isn't a mixture of good and evil with the

good outweighing the evil. It's not a harmonious blend or interim accommodation. It's a climax of thought. It's complete, conclusive, unqualified certainty that God, good, is and evil isn't. So we start with Truth, with the spiritual fact, and reason from that standpoint.

Conviction and healing go hand in hand. We gain conviction of Truth's certainty through the associated evidence of healing. No element of time or delay is involved in healing, because Truth is always present and actively demonstrating its own nature in everything that constitutes our present experience.

Nor can healing go unrecognized. Healing must take visible form; it must be experienced in a manner that is identifiable and understandable. The Scriptures tell us, "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."²

How may we cultivate a conviction that heals? Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes: "Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick."³

This requires living our convictions, abiding in the spirit of them. Knowing the letter of truth isn't enough. We need to believe in it, live it, feel it, trust it. Only in this manner can we become strongly persuaded of the ever-presence of Truth. We should become so conscious of God's presence that we continue steadfastly in the certainty of our coexistence with Him.

In this awareness of the authority, dominion, and supreme power of the law of God, we can with conviction deny the fraudulent claims of fear, suffering, discouragement, and the like. In Christian Science we reason from the standpoint of perfection. This gives validity to our rejection of evil of any kind. The allness of Truth exposes the obvious nothingness of any supposed opposite, leaving nothing to be corrected.

Realizing there's actually nothing to be changed purifies our aim. It shows that healing isn't something to be added to make us perfect but the proof of our present understanding of perfection.

Once something is understood, it becomes permanent in consciousness. In this light, healing can't be uprooted or reversed.

A regenerated character is the product of correctly understanding the letter of Science and living the spirit, which culminates in healing conviction. Giving up evil attitudes and wrongdoing is the natural result of God-centered thinking. The demands of self-centeredness yield as we see only the good that's present. An unqualified recognition of man's spiritual qualities liberates both thought and body, wiping out discordant physical appearances.

Does all this go on in some dreamy sense of things? No, this change in consciousness is proved real by the tangible healing that accompanies it. The irresistible power of Truth changes our reliance on a worldly sense of things by showing us what's presently true of man. As this change takes place, we become more persuaded of the certainty of Truth, and of our present spiritual state of existence right where the physical seems to be. Conviction thus ripens into spiritual understanding. Healing is unavoidable, because that which is real is appearing.

Both conviction and healing are seen to be inescapable as we perceive God's love for man and the universe. Since God is the only cause, then all the rest, man and the universe, must be God's effect. This original divine cause includes its effect. The effect is just as indispensable to its source as is the source to its effect. Neither can be known without the other. They coexist in oneness. This is our inseparable relationship with God.

The assurance that we can be healed, here and now, rids us of a false sense of some other cause apart from God. There can't be any separation from God. Infinite good is already ours. We are Truth's, Love's, flawless manifestation. God's goodness includes everyone and everything in its embrace. Each of us bears witness to His goodness.

As we identify ourselves with Truth and Love, we gain the conviction that we can never falter, deteriorate, or lose our freedom; and healing occurs. Since God alone does it all by just being Himself, conviction and its healing evidence are inevitable. Mrs. Eddy wrote to one of her students: "The healing will grow more easy and be more immediate as you realize that God, good, *is all*, and good is Love. You must gain Love, and lose the false sense called love.

You must feel the Love that *never* faileth,—that perfect sense of divine power that makes healing no longer power but *grace*. Then you will have the Love that casts out fear and when fear is gone doubt is gone and your work is done. Why? because it never was *undone*.”⁴

¹ John 8:32; ² Mark 16:20; ³ *Science and Health with Key to the Scriptures*, p. 418; ⁴ *We Knew Mary Baker Eddy*, Second Series (Boston: The Christian Science Publishing Society, 1950), p. 25.

No reality in Spirit's opposite

How to Deal With the Nuclear Threat

GEOFFREY T. GODSELL

In 1898 the great French physicist Marie Curie coined the word “radioactivity.” Interestingly, the same year the Discoverer and Founder of Christian Science, Mary Baker Eddy, drew up the twenty-six subjects that comprise the Bible Lessons¹ studied daily by Christian Scientists and read weekly in Christian Science churches throughout the world. One of these topics is, “Is the Universe, Including Man, Evolved by Atomic Force?”

How strange and unconventional that must have seemed seventy-nine years ago! Thirteen years were to pass before Lord Rutherford, the New Zealand-born physicist, working mainly in Manchester, England, first established the nuclear nature of the atom. And forty-seven years were to pass before the atomic bomb was dropped on Hiroshima, Japan. But there were prescience and inspiration behind Mrs. Eddy's choice of atomic force as one of the weekly Bible Lessons: in the intervening years mankind has come to live under the threat of atomic or nuclear proliferation.

The answer to the question posed in the title of this particular Lesson-Sermon is a resounding no. It is supported by an ever-

fresh and ever-varying selection of readings from the Bible and from the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mrs. Eddy, which comprise that particular week's sermon. The basis for that *no* is the unequivocal teaching of Christian Science that God, Spirit, is infinite, omnipotent, and omnipresent and that there is consequently no reality in Spirit's opposite, matter. And the atom is but a phase of matter.

Mrs. Eddy writes in one of her shorter works, *Unity of Good*: "A molecule, as matter, is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie. This process it names material attraction, and endows with the double capacity of creator and creation."²

Like so many human inventions or material steps forward, the discovery and development of nuclear power seem to bring with them both a blessing and a curse. The blessing in this case is an alternative source of energy in an energy-hungry world. The curse is the threat to human life—even to the continued existence of civilization as we know it. There is legitimate concern about the growing ease with which an irresponsible individual or group of individuals might get hands on enough nuclear raw material, such as plutonium, to make a bomb.

How can this be effectively controlled? Ultimately, proper control is only as certain as our understanding of God, divine Mind. Mind governs and controls its creation in perfect order.

As this fact is understood and appreciated, we will find better ways to encourage and support governmental efforts to negotiate international treaties to control and minimize the dangers. Within individual countries proper rules covering the safest possible operation of nuclear plants and nuclear-related industries will develop. These controls are as natural and proper as traffic laws on the highway to secure maximum safety.

Christian Scientists can and must tackle the challenge, the seeming threat and danger, metaphysically. They should not be fearful. They can remember that Mrs. Eddy writes in *Science and Health*, "It requires courage to utter truth; for the higher Truth lifts her

voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion.”³ Nuclear threat is but the latest effort of error, of matter, to counter and silence the renewed clarion call of the supremacy of Spirit, of the omnipotence and omnipresence of infinite God, which has come to this age through Christian Science.

God is omnipotent, and therefore the atom has no genuine power—regardless of the material evidence that it has released a power more awesome than any ever known before by mankind. God is omnipresent, and therefore there is no room nor opening for proliferation of atomic weapons in His kingdom. We are neither powerless nor helpless in the face of nuclear threats. As both the Bible and the Christian Science textbook assure us, man’s spiritual identity is his true and only identity. He is made in the likeness of God. Reflecting God, man has had dominion from the start—and cannot lose it.

Indeed, rather than be fearful, we can take comfort even in the midst of turmoil and ferment as the supposititious battle between Spirit and matter rolls on. Spirit is already the victor. Actually, its reign is unopposed.

It was knowledge of this that enabled Christ Jesus to still such destructive physical phenomena as the violent storm on the Sea of Galilee, which so alarmed his disciples. It was this same knowledge that enabled him to project forward from centuries ago the rousing words of assurance we would all do well to remember if we are tempted to falter in the face of nuclear threats: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”⁴

¹ In the *Christian Science Quarterly*; ² *Un.*, pp. 35–36; ³ *Science and Health*, p. 97; ⁴ Luke 21:25–28.

The Power of Christian Science— Do We Recognize It?

LUCILLE R. RUSHTON

How aware are we of the tremendous spiritual power available to us in the Science of Christ, Truth?

In Jesus' day a Roman centurion recognized the authority of Truth. He came to Jesus beseeching him to heal his servant, who was very ill with the palsy. When Christ Jesus offered to come and heal him, the centurion answered, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." He went on to explain that he also was a man under authority: "And I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Jesus marveled at this and said to his listeners, "Verily I say unto you, I have not found so great faith, no, not in Israel." And to the centurion he said, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed right then.¹

How many of us today have such faith in the authority of Truth? A blind faith, of course, is not what Christian Science demands, but an understanding trust in the power of Truth as presented in this Science is vital. The power of this Science lies in the fact that it is the law of God, which demonstrates the divine Principle of all being in the healing of sickness and sin. As Mrs. Eddy writes, "This demonstration is based on a true understanding of God and divine Science, which takes away every human belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of good, whence emanate health, harmony, and Life eternal."²

New students of Christian Science frequently have wonderful,

quick healings. As presented in Christian Science the truth is so powerful and also so different from what most people believe, it often makes a tremendous initial impact. Under this impact thought yields to the spiritual facts of being, and healing results.

Occasionally, a longtime student of this Science may look back at his early healings and wish it were that way now. Those first experiences seemed so effortless! And yet the truth is just as true now as it was then. And it is just as powerful.

But is our recognition of the power of Christian Science as consistent? Or are we more influenced by the sense testimony, when it doesn't yield quickly, and do we find ourselves perhaps unconsciously putting our mental weight into the scale of error? Is thought as open and receptive now that we think we know quite a lot? The Bible tells us: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."³

Of course the human mind is usually enthusiastic about something new. But after becoming accustomed to a new approach over a period of time, are we prone to take it for granted? Do we forget to be sufficiently grateful and complain because more good is not forthcoming faster? It is when we let ourselves grow apathetic, or become engrossed in the daily routine and the pleasures and pains of sense that Christian Science doesn't seem as important or as powerful as it did at first. Or perhaps it still seems important, but the inspiration is lacking and healing is slower.

The prophet speaks of God's compassions as "new every morning."⁴ Our faith and inspiration can be "new every morning." Sometimes it may require a mighty struggle to overcome the suggestions of dullness and resistance that would keep our thought in matter instead of in Spirit. But persistent acknowledgment and realization of the power of Christian Science will break this mesmerism.

God's love for us has never changed and it never will. But God requires spiritual progress. This is His law, and our reluctance to progress as rapidly as we can often impedes healing. When we are capable of going up higher, we're usually forced to do so! God knows man as He made him—spiritual and perfect; and, recog-

nizing ourselves as His reflection, we begin to know our true selfhood and others' as God knows it. Then we can demonstrate the glory of this selfhood. Error has no power to discourage us or to keep us from recognizing the healing power of Christian Science. Mrs. Eddy assures us: "The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death."⁵

Many years ago I had an experience that illustrates this. I was having difficulty with my back. I don't know what it would have been called medically but I refused to acknowledge the trouble's presence or power. By claiming my spiritual freedom I was usually able to overcome the painful attacks quickly, so no one else was aware of them.

Then one day, while taking a roast out of the oven, I let it slip. Hot juice and fat splattered in every direction, but I wasn't touched. After stooping to clean the floor, I couldn't get up and I couldn't get down. Then I knew—really knew—that Love meets the human need. As I turned to God for inspiration, the thought came, "If you saw someone else in such a predicament, you would instantly think, 'Why, she ought to have Christian Science! That would heal her!' Well, *you have Christian Science!*" Instantly I was free, and the healing has been permanent. I had recognized and acknowledged the great healing power of Christian Science.

We need to be more fully awake to what we have, to be more alert to the spiritual power of scientific truth. As this awakening occurs, the light of inspiration floods consciousness, and the power of divine Love is felt. Then healing takes place. The power of Christian Science is present and operating every moment. We must recognize it. Mrs. Eddy writes: "Truth's immortal idea is sweeping down the centuries, gathering beneath its wings the sick and sinning. My weary hope tries to realize that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind."⁶

¹ See Matt. 8:5–13; ² *Rudimental Divine Science*, p. 11; ³ Heb. 10:35, 36; ⁴ Lam. 3:23; ⁵ *Science and Health*, p. 412; ⁶ *ibid.*, p. 55.

Effective Immunization

DAVID C. KENNEDY

Vulnerability to disease is not a condition of true existence. Understanding this spiritual fact, each of us can take effective action to keep ourselves safe during an epidemic and to help stop the contagion.

You and I *seem* vulnerable sometimes only because we consent, consciously or unconsciously, to the general human conviction that materiality is the essence of life. But in reality—as God has created man and the universe—life is spiritual and is governed solely by laws of God, Truth. Therefore disease has no validity—no true source.

No disease? No. Man and the universe are God's self-expression. They reflect His goodness—Life's indestructibility, Soul's harmony and beauty, Mind's intelligent comprehension. This reflection, this self-expressive action of divine Mind, is the only communication that ever really occurs. God communicates all good to man, all joy, beauty, and health, thus causing man to manifest these qualities, to image forth the divine nature. Disease, decay, and fear are never communicated to or from man, because they don't exist in the allness of divine Principle, Life. They have neither starting point nor course of action. In short, all is God, good. There is nothing else. Mrs. Eddy writes, "From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come."¹

When we intelligently appeal to spiritual truth, it has irresistible authority in our experience. It immunizes us from the illusive rampages of human fear and at the same time neutralizes fear's supposed harmful action.

Christ Jesus fully understood and exemplified the uncontestable prerogative of Truth, Love, to govern the lives of men and women, and he gave those who would listen invaluable instructions. "When thou prayest," he said, "enter into thy closet, and when thou hast

shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”² It is in the secret place of our faith and spiritual understanding that the unseen truth of Life, Spirit, is perceived and retained and the so-called laws of contagion are seen for what they are: misconceptions that have no validity. Deprived of its credibility, disease vanishes. A familiar psalm speaks of the protection derived from uplifted, prayer-inspired consciousness: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling.”³

But entering the closet of prayer and closing the door is not mindlessly ignoring or fearfully huddling from the currents of medical belief. Instead, it is wholeheartedly—sometimes vigorously—affirming that every individual, as God’s eternal spiritual representative, is perfect and free right now. And it is just as wholeheartedly denying that there exists even a microbe of disease or fear anywhere. We may need at times to declare specifically that no phase of human, material belief, or animal magnetism, can cause spreading of disease, because Mind governs all that really exists and neither sends nor permits disease. Whatever the specifics of our prayer, it is our firmness and our fidelity to Truth that deny disease a foothold and eradicate it.

Scientific, inspired prayer has wide-ranging effects. It helps to cleanse general human thought, bringing the light of Truth to bear directly and specifically on the fears that feed contagion. It can stop the most fearsome epidemic.

To turn to the teachings of Christian Science for personal comfort and safety is a good start. But these teachings are far more than just a better system of healing. They elucidate the truth of being, the original and ultimate Science of Life. If we are presently comfortable with the mistaken view of ourselves as prayer-protected individuals surrounded by others who are unprotected and tormented, or if we have been lulled into thinking that by merely refusing medical inoculation we are safe from the effects of medical beliefs, then we have not yet gained the profound significance of what the Master, Christ Jesus, came to show us. And our mental fortress is not yet fully fortified.

Prayer in Christian Science is an earnest affirmation of God's allness and a recognition of divine reality. "The test of all prayer," writes Mrs. Eddy, "lies in the answer to these questions: Do we love our neighbor better because of this asking? Do we pursue the old selfishness, satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests by living consistently with our prayer?"⁴

Deeply Christian prayer is immensely powerful, bringing wonderful freedom. Right during an epidemic you and I can see proved in our lives the truth of Mrs. Eddy's timeless description: "The star that looked lovingly down on the manger of our Lord, lends its resplendent light to this hour: the light of Truth, to cheer, guide, and bless man as he reaches forth for the infant idea of divine perfection dawning upon human imperfection,—that calms man's fears, bears his burdens, beckons him on to Truth and Love and the sweet immunity these bring from sin, sickness, and death."⁵

¹ *Science and Health*, p. 280; ² Matt. 6:6; ³ Ps. 91:1, 10; ⁴ *Science and Health*, p. 9; ⁵ *Miscellaneous Writings*, p. 320.

Form the Model in Consciousness!

RICHARD A. NENNEMAN

A few years ago I purchased a house. When the former owner turned over the keys, he also delivered a set of blueprints the architect had used during the construction. On the first page were the usual scale drawings of the exterior of the house from all four sides. Inside pages revealed finer detail—the plumbing and electrical systems, the detail work for a particular window, the shape of the carving on a stairway. These drawings, together with the specifications of the materials to be used in construction, had given all

the guidance the builder had needed to carry through the project. In a sense, the builder had transformed that set of blueprints, which represented a concept in the architect's thought, into the finished product, a house.

Much treatment, or prayer, in Christian Science consists of forming a model in consciousness. This model, to be effective in healing, does not consist of just any thoughts that happen to present themselves. It consists of those enduring spiritual qualities and true ideas one learns to identify as coming from God. They are eternal, self-existent, perfect, and complete—that is, incapable of change or improvement.

One's goal in Christian Science treatment is instantaneous healing. Such healing can come about as we consistently acknowledge the perfection and allness of God and the corollary that all His qualities are ever present and expressed in man. The more closely human thought is in accord with the divine consciousness and spiritual reality, the less we have to argue with false beliefs, and the easier it becomes to distinguish whatever in human thought may be holding back a healing.

Christian Science reveals that one's experience is blessed to the extent it has been transformed by the consciousness of one's real, spiritual selfhood. Thus, in healing physical ills the Scientist does not deal with physicality, but with whatever thoughts are contrary to the Christ, or perfect manhood. Mrs. Eddy writes in *Science and Health*, "Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth."¹ Any situation can be analyzed in terms of the thoughts that comprise it. If these thoughts are erroneous, the reversal of them can lead one to realize the truth of the situation, which is always harmonious.

This does not mean that the Christian Scientist mentally manipulates his experience. He does not try to convince himself that certain things are true because he would like them that way, or try to get others to act in a certain way because that would please him. Such manipulation is a form of mesmerism, which is based on the false belief that there are many finite minds and that one mind can exercise control over another. What the Scientist does try to do,

though, is to demonstrate that every facet of man's existence is controlled by God's perfect law.

God's law expresses God's will for man, and that will is entirely benevolent. It reflects the nature of God as infinite Love. It is not wrong for the individual to claim that every aspect of his life is good—because this is the actual, spiritual fact. While it is erroneous to try to control one's life in terms of personal desires, it is right to maintain that God's will is good and that only good can be manifested by God's reflection, man. This conforms to what James wrote: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."²

All of us need to learn more of what the kingdom of heaven actually includes and then know that we are living right now in that kingdom, completely governed by divine law. Mrs. Eddy writes, "The crude creations of mortal thought must finally give place to the glorious forms which we sometimes behold in the camera of divine Mind, when the mental picture is spiritual and eternal."³

Forming the spiritually mental model is not arduous work. It does sometimes require perseverance. But none of us would want to let mental laziness or satisfaction with things as they are stand in the way of increasing spiritual awareness. One of the best ways to assure our readiness for such mental model building is frequent and continuous study of Mrs. Eddy's writings, since these bring the needed divine concepts much closer to thought. We read in II Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."⁴

It is never right to put up with a chronic illness, a soured human relationship, or a business problem. To the extent that we allow ourselves to live with unhealed situations of any kind and do nothing about them, we are tolerating evil and admitting it to be as real as good. If we are living with any unhealed condition, the reason may be that we have not dug deeply enough to find the spiritual facts that are already true of the situation; or perhaps we have not maintained those facts in prayerful thought persistently enough.

While one flash of inspiration or spiritual consciousness is often enough to heal, the work of forming the spiritual model in thought

is also a part of the Christian Scientist's growth. It forces one to exchange all erroneous beliefs for specific spiritual truths and thereby establish by proof that man is "perfect and entire, wanting nothing."

¹ *Science and Health*, p. 267; ² James 1:4; ³ *Science and Health*, p. 264; ⁴ II Tim. 2:15.

Too much? Too little? Neither!

Removing the Limits of Time

MARY DAVIES

Belief in time restricts in many ways. Many people think they have too much time. Others believe "time is running out," and they feel pressure and panic as deadlines approach. In both cases the problems can be solved through the realization that as sons and daughters of God we do not live in a mortal time-world but in the ever-present realm of God, Spirit. We perpetually express the qualities of our Father-Mother God, who is Life.

The saying, "Time is a great healer," would deceive the sick and sorrowing into passive waiting for relief, but this is not necessary. Christ Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."¹ This "Spirit of truth" is fully revealed in Christian Science, and when understood and applied, it comforts by demonstrating to each individual that there is no cause for pain or grief and no lost opportunity to regret. Being actively patient, expecting God's goodness to be revealed to us, we are receptive to the messages of the Christ and come to appreciate the fact that Life is timeless, deathless, ever-present good, forever joyfully expressed by man.

Since time has nothing to do with healing, we need to recognize that it has no power to increase or detract from health, which is a

spiritual and eternal quality of Life, God, and of His children. When some physical difficulty has troubled us for a length of time, it may seem to be immovable. However, we need not be impressed, whether by sudden sickness or by lingering illness. Each is unreal because God, good, the only cause, does not know either. Length of time does not affect the action of Truth, because time is material and unreal, while the action of Truth is spiritual and real. Mrs. Eddy states, "Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms."²

If a physical difficulty is not noticed by others, and only intermittently by ourselves, are we tempted to feel it will disappear from our thought and experience in time? To have a real, lasting healing, we need to change our thought through humble prayer. We need to know that, as the perfect likeness of our loving Father-Mother, we live in Spirit, not in matter, and always express the timeless, boundless perfection of God. Then we can receive healing.

If the difficulty is abating as the result of Christian Science treatment, do we sometimes believe it will be healed by morning, or by the time we have to go to a meeting, prepare dinner, or finish some other task? Love's healing care is constant. It is ours to claim now because health is a divine fact. So an opposite claim of sickness or disease cannot exist, and therefore time cannot give dimension or reality to what has never been created. The Preacher states, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."³ As everything exists in God, the all-knowing Mind, so all must be good and harmonious.

We cannot impose a mortal limitation on God, whose power and presence are immeasurable and limitless; we have no real basis for believing in imperfection and limitation in our daily lives. God made us to reflect His perfection. Mrs. Eddy assures us, "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity."⁴ We can start this very moment reflecting spiritual understanding and refuse to be limited by time.

¹ John 14:16, 17; ² *Science and Health*, p. 162; ³ Eccl. 3:15; ⁴ *Science and Health*, p. 598.

Outgrowing Merely Personal Love

REITA H. NAYLOR

Rather than being—like antagonism—the antithesis of love, merely personal friendship is a counterfeit, a close imitation of love. We would never mistake hatred for divine Love, yet a feeling of personal attachment is frequently taken to be genuine love—legitimate caring and sharing.

Personal attachment involves a compulsive affection for the personal, physical presence of another human being. It's the kind of love that glorifies and clings to the personality, as opposed to the individuality, of another. Inevitably, a merely personal attachment brings with it fear or disappointment: the fear of being deprived of the physical presence of another, or the disappointment that results from depending on physicality.

This counterfeit mimics in every way the power and capabilities of divine Love; it claims to do what God is doing. For example, a sense of personal love may seem to provide us with security and comfort. But what person can be unfailingly dependable or eternally available? Sooner or later, we discover that no personality can give us the security or comfort of omnipotent, omnipresent divine Love.

God loves us perfectly. His love is universal and unconditional, not contingent on a single circumstance or requirement. Most importantly, God's love is purely spiritual, needing no physical presence and no particular time or place for its expression. Divine Love, Spirit, filling all space, is irresistible Soul, the All-presence, providing us continually with unlimited joy, comfort, and peace. As Mrs. Eddy explains in the Christian Science textbook, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul." On the next page she adds, "We cannot circumscribe happiness within the limits of personal sense."¹

Once we understand and feel the Christ—the power of God’s love—we can warmly relate to our fellow human beings without the hindrance of personal limitation. We can even learn to obey Christ Jesus’ command, “Love your enemies.”² Being satisfied with spiritual love, we stop looking to human beings for the security that only God can provide. Instead, we acknowledge that the good we see in ourselves and others is really the individualized, reflected good of God. Then our relationships serve to glorify, and not dethrone, Deity. We are no longer deceived by the counterfeit, but honor the original—divine Love and its expression in man.

¹ *Science and Health*, pp. 60–61; ² Matt. 5:44.

Originality, inspiration, are God-derived

Creative Power Belongs to God

JEAN MATTERS REGES BURN

In popular belief creativity is an attribute acquired either through heredity or by manipulating environmental and learning conditions. Articles and books explain how to become more creative and how to foster creativity in children. Psychological and human developmental sciences attempt to define characteristics of creativity and creative persons.

Think how often the label “creative” is attached to commodities, to academic subjects, human personalities, artistic expression, and original ideas!

Are we guarding against accepting the belief that we are creative mortals?

A study of Christian Science clearly reveals that there is only one creator, God. God has one creation—spiritual man and the spiritual universe. In describing this man, Mrs. Eddy explains: “He is the compound idea of God, including all right ideas; the generic term

for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker."¹ One of the subjects of the Lesson-Sermons in the *Christian Science Quarterly* is "God the Only Cause and Creator."

Acknowledgment of one creative power removes the onus from us of having to be personally "creative." Instead, we can express God-derived originality, inspiration, spontaneity, and buoyancy that soar above the beliefs of mortal competition, self-doubt, discouragement, and barren thinking.

In working on a commission to produce some original ideas, I became aware that my employers saw me as a creative person. Consequently, they were depending upon me to present outstanding ideas that would bring them recognition and some fame. Because of a temporary lack of alertness on my part, the illusion of personal sense and flattery proved an impediment to the flow of original thinking. There seemed to be no pleasing my employers' expectations; a number of concepts were rejected.

At this point, I turned away from a personal sense of creativity and gave up merely trying to please my employers. In fact, I stopped work on the project in spite of the pressure of a deadline. Mentally I stood still and waited for spiritual intuition to instruct me.

During this interval I was inspired and encouraged by remembering Mrs. Eddy and the courageous originality of her thought. Her statement "The belief that pain and pleasure, life and death, holiness and unholiness, mingle in man,—that mortal, material man is the likeness of God and is himself a creator,—is a fatal error"² awakened me. I was comforted by the words of Paul: "Now there are diversities of gifts, but the same Spirit."³ Without my struggling for them, the needed thoughts began to flow in a natural and original sequence. The commission was completed, joyfully and successfully.

Knowing that God is the only creative power enabled Christ Jesus to heal instantaneously wherever he was. This inspired, original, Christlike consciousness is available and accessible to us now, no

matter where we find ourselves. Inspired thought does not depend on environment. We may appear to be in a debased environment—surrounded by noise, oppressed by atmospheric or moral pollution—but this appearance cannot restrain thought from soaring beyond mortal restrictions.

Those who have experienced the form of flight known as soaring usually agree that it gives a unique sense of peace and freedom. After being towed to a certain altitude by a powered plane, the sailplane is released from the towline and is free to soar still higher on ascending air currents.

We can draw an analogy from this. By turning to God, divine Mind, and releasing dependence on material sense for inspiration, we allow thought to soar in the atmosphere of spiritual sense, where it is unlimited and free. Knowing that God is the only creative power releases us from restrictions of personal sense, and then, indeed, “thought soars enraptured, fetterless and free.”⁴

¹ *Science and Health*, p. 475; ² *ibid.*, p. 303; ³ I Cor. 12:4; ⁴ *Christian Science Hymnal*, No. 64.

SONG FOR THIS DAY

This day is Mind's—
 one with infinity, complete.
 Mind will impel, control, refine, embrace,
 each hour and direction,
 every intricate design that may appear.

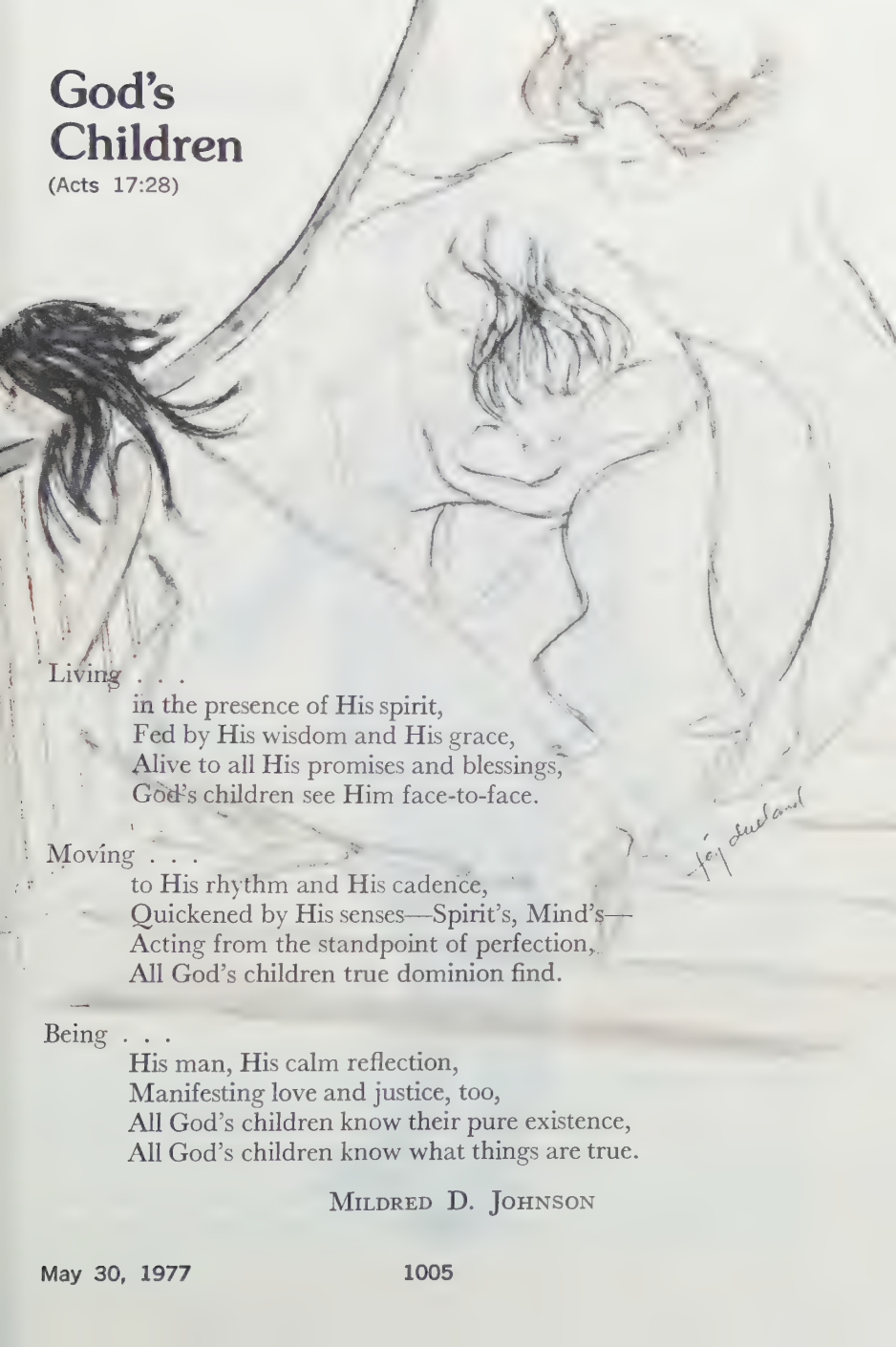
Now letting go the clutch of time and space
 I move and feel and think, and have no fear.
 One Mind, one Love, which knows
 its own omnipotence, is All,
 is by reflection mine, and here.

I cannot leave Love's presence; where I go
 I am already home.
 Mind makes this day,
 and I am satisfied.

DARREN STONE NELSON

God's Children

(Acts 17:28)



Living

in the presence of His spirit,
Fed by His wisdom and His grace,
Alive to all His promises and blessings,
God's children see Him face-to-face.

Moving

to His rhythm and His cadence,
Quickened by His senses—Spirit's, Mind's—
Acting from the standpoint of perfection,
All God's children true dominion find.

Being

His man, His calm reflection,
Manifesting love and justice, too,
All God's children know their pure existence,
All God's children know what things are true.

MILDRED D. JOHNSON



The Most Wonderful Talent

Beatrice C. Moore

Do you wish you had a talent? Well, you do! All you have to do is express it. Let's see how Meredith discovered what this talent is.

One evening shortly after her mother had tucked Meredith into bed, she heard her sobbing. Quickly she went to Meredith's bedroom, turned on the light, and asked, "What is it, dear?"

Meredith with a tearful voice said, "Mommy, I can't sing the way the other children in my class sing. I can't draw and paint the way the other children do. Mrs. Fleming puts so many of their pictures on the bulletin board, but never one of mine."

Her mother took Meredith into her arms and said, "Dear, we don't all have to be great singers or musicians, and we don't all have to be great artists, but we all can express the most wonderful talent in the whole world. We can love! That's following the two greatest commandments that Christ Jesus said we should obey.

"You remember in the Bible, in the book of Matthew, where Jesus said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind' and 'Thou shalt love thy neighbour as thyself.'¹ When you're expressing love you are following these commandments. Doesn't that make loving the most wonderful talent anyone could have?"

Meredith happily agreed. In the Christian Science Sunday School she learned of God's love for all His children. She and Mother talked about how she could love God,

her family, her friends, and everyone she met. Finally she said, "Oh, Mommy, do you think that is my talent?"

Mother agreed it was, because Meredith expressed a lot of love. She often helped care for her little sister and ran errands for her parents. "You see, God has given the talent of loving to all His children, but some seem to use the talent more than others do. Mrs. Eddy says in *Science and Health*: 'God is not separate from the wisdom He bestows. The talents He gives we must improve.'²

"When you're playing with your friends in school or at home and don't accept any bad thing as part of them, even when someone seems cranky or selfish, that is loving the real man and using your talent."

Meredith went to sleep feeling very happy that she was proving she had such a wonderful talent. A few days later a nice thing happened: Meredith's teacher put one of her paintings up on the bulletin board.

All this took place some years ago, and today Meredith is teaching kindergarten. She enjoys singing with the children and making all sorts of figures and paintings to decorate the schoolroom. As she became happy about her talent for loving, she developed a talent in art and music, too.

What a lovely talent it is to love. The wonderful thing is, the ability to love lasts forever, and it is with you always.

Isn't it grand to know that God has given every one of us the talent for loving? All we have to do is express it. How many ways can you use your talent today?

¹ Matt. 22:37, 39; ² *Science and Health*, p. 6.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Caring for the Body

The best way to care for the body is to understand it.

The body is not understood, Christian Science shows, while we believe it to be organic and finite. Yes, it appears to be so to mortal thought. Yet, looking at the body from that perspective, we misunderstand it. And misunderstanding the body is an inadequate—quite mistaken—basis for its care.

One of the initial points Christian Science teaches is that identity is spiritual. The physical body is the inverted sense of real identity. It is the objectification of material thinking. Looking forward, Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*, “Sometime it will be learned that mortal mind constructs the mortal body with this mind’s own mortal materials.”¹

Caring for the body, from a Christian Science point of view, means reasoning from the allness of Spirit and the concomitant nothingness of matter. By contrast, to reason from material appearances—to accept unresistingly the physicality of being—materializes our sense of body. And it’s this materialization that is seemingly subject to claims of disease, weakness, and aging. Once we admit that the body is a form of machinery, then we’re faced with more or less relentless demands to exercise, diet, doctor that body.

To begin learning that one’s identity is to be found in Soul, God, rather than in a human personality and a physical frame doesn’t result in our at once becoming fully dematerialized. But it certainly introduces us to ever-increasing dominion over a false sense of body. This dominion leads to steadier health, less fatigue, and more energy to do the things we need to do.

Attempting to balance our vitamin intake, vaccinate the physical body against disease, make a fetish of exercise—these are not the spiritually scientific ways to health. Because man is actually spiritual, health, too, is spiritual. Mrs. Eddy goes to the core of the subject, pointing out, “The true consciousness is the true health.”²

True consciousness is divine consciousness, consciousness that’s inseparable from divine Mind. So, true consciousness is perfect. It’s never in poor shape. And health is never in poor shape. Divine consciousness is never troubled by beliefs of disease. It is never apprehensive about claims of age. True consciousness is never troubled by any beliefs. True consciousness is always infinite. Thus, true health is always infinite.

“Poor health” is a self-contradictory term. The only thing that may be poor is our vision of health. But the spiritual vision of health is never poor. When we have a spiritual vision of health, then we have the demonstrable conviction that we can never be in poor health.

The finite, physical sense of health is never really our sense of it. Only mortal thought can have finite sense. And mortal thought never belongs to us. It is a misapprehension of real consciousness. Mortal thought never belonged to anything. If we believe our body is ailing, it’s actually our sense of body that is ailing. We can start getting better now because we can take a more spiritual view of identity now.

That there is a spiritually scientific approach to health—to caring for the body—is irresistibly reinforced by the title of Mrs. Eddy’s major work, *Science and Health*. The teachings of this book and Mrs. Eddy’s other writings, combined with the inspired insights of the Bible—especially those evidenced in the words and life of Christ Jesus—lead us to an understanding of health and being that is all-embracing. The basic spiritual truths of God, man, identity, all creation, are applicable to ailing relations or a sick business. To understand that true health is comprised of true consciousness is to have the foundation for healing the whole range of human discords.

In caring for the body this fact is vital. Christian Science explains that physical discord is the outcome of mental discord, which can assume, in human belief, many forms. To be dominated by

business worries or overconcern about family or church affairs can apparently make us sick.

Caring for the body, then, involves caring for our basic outlook. We need periodically—even daily—to review our fundamental standpoint. Are we entertaining a personal or impersonal view of being? Is our thought colored by the dark, shadowy hues of mortality, or is it alight with spiritual realization of the perfection of God and man? The Bible enjoins us, “Pray without ceasing.”³ Rightly answering such questions as those posed above will certainly play a major role in our ceaseless praying.

To be carried away on the little crests of health fads is hardly the way to care for the body effectively. What we need is to understand God better, for God is the creator of man and the origin and sustainer of man’s identity. “The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration,”⁴ the author of *Science and Health* points out. Willingness to adopt this basis, to grow in the understanding of what it means, and to live accordingly is the ultimate way to care for the body.

GEOFFREY J. BARRATT

¹ *Science and Health*, p. 402; ² *Miscellaneous Writings*, p. 298; ³ I Thess. 5:17; ⁴ *Science and Health*, p. 259.

Outgrowing the Death Penalty

Capital punishment is but the tip of an iceberg. It is one narrow question in a much larger issue we could describe as the death penalty. Opinion worldwide is clearly divided over support for the use of capital punishment. As for the broader question, to the extent an individual is materially-minded, in that measure he actually supports a death penalty.

Although death is an enigma to mankind, it has widespread support as purposeful in the scheme of existence. While a prosecutor may argue that death deters crime, a theologian may view death as a good man’s doorway to heaven. The suicide may see death as an escape. The demographer may tell us death saves

the planet from overpopulation. And yet Mrs. Eddy argues, "The universal belief in death is of no advantage."¹ Here is a powerful statement in stark contrast with vested interests that would claim death to be at worst inevitable and at best essential for mankind. But death is always a penalty—whether we view it as a useful promise or a cruel punishment. Our support for that penalty will recede as we grow more spiritually-minded.

Mrs. Eddy writes, "The death-penalty comes through our ignorance of Life,—of that which is without beginning and without end,—and is the punishment of this ignorance."²

The solution for the dilemma posed by such a death penalty is found in fresh, constructive insight that calm, spiritual perspective brings. As human thought is leavened with spirituality, specific aspects of the death penalty, such as capital punishment, will be resolved in a more satisfying and lasting way. Christian Science brings enlightenment to human ignorance surrounding life and death. It reveals the true nature of Life and shows death to be very different from what mankind supposes.

Life is God. His nature is eternal, infinite, permanent, perpetual. Life is omnipotent, ever present. It is unending, uninterrupted, free of interference, unfettered by opposition, independent of matter.

Man's true identity, a spiritual idea, reflects the very essence of Life. The ultimate and absolute fact of reality, whether we're prepared to admit it or not, is that God Himself is Life eternal, and man unfailingly represents Him.

There is no provision for death within the allness of Life. Death plays no part in His creation. It is invalid—unknown to true consciousness. Death is never an independent proposition. It exists only as an erroneous claim about Life. The traditional rationalizations supporting death are unacceptable to those who truly understand God to be divine Love, infinitely good. The Bible is rich with evidence not only that death is an enemy but that a full understanding of God as Life gives us the victory over death.

Enoch was faithful to God. He found his inseparable relationship to Life. Paul recognized the tremendous significance of this Old Testament character in these words: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."³ The record of Elijah gives evidence

that he found his victory over death. Christ Jesus forever silenced the lie that claims of death must be unavoidably final.

Because God is Spirit, Life is Spirit. And because man is the expression of God, it necessarily follows that his life, his true consciousness of being, is spiritual. In reality, man is the expression of Spirit. As we see this we become spiritually-minded. Our spiritual-mindedness is the very substance of our lives, our full purpose of existence, our holy means of glorifying God.

Only through spiritual-mindedness can we know and understand God, Life. Only through spiritualized consciousness, divinely pure thought, can we discern our creator, the sustaining source of being. The material senses would obscure Life's allness. They would shut out true being. Material-mindedness is ignorance of Life. As we put off material-mindedness and recognize man's true spiritual nature, we are supporting and uplifting mankind's budding recognition of Life. Paul puts it clearly and succinctly: "To be carnally minded is death; but to be spiritually minded is life and peace."⁴ To define death only clinically is to grossly misinterpret it and to misunderstand the facts of Life.

Step by step, Jesus grew so richly in spiritual-mindedness that the whole supposition of death, the belief of life in matter, yielded, and life as entirely spiritual won out over the spurious claims of material-mindedness.

Today each of us has the opportunity to outgrow, in some measure, our support of death—material-mindedness, or carnal thinking. As this is done, death will ultimately be found to be utterly void of a single redeeming value, any useful purpose.

The solution to the penalty of death will advance when we define death accurately—as material-mindedness—and live life more fully as spiritual-mindedness. God can never be confined to erring mortal beliefs. And even determined mortal effort can never separate man from Life. Reaching beyond humanitarian efforts, one who seeks solutions through prayer can begin to spiritualize every aspect of his thought. As he does, he supports humanity's awakening understanding and appreciation of the precious nature of Life.

NATHAN A. TALBOT

¹ *Science and Health*, p. 42; ² *Unity of Good*, p. 40; ³ Heb. 11:5; ⁴ Rom. 8:6.

The privilege of being a Christian Science nurse.



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certainty that God alone heals.

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an active career for alert men and women. It requires
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growth and satisfaction.

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to consider nursing as a career, find out about our Training
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Write to either of the following:

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Christian Science Center
Boston, MA, U.S.A. 02115

Department of Care, Committee for Europe
Hawthorne House, 9 Lower Terrace
Hampstead Heath
LONDON, ENGLAND NW3 6RN

Financial-aid information available.

Testimonies of Christian Science Healing

I am so grateful to God for His goodness that it is long past time for me to give a testimony of thanks. I was raised in a family of Christian Scientists, but I never really knew how to practice it when I was young. I called on my mother, grandmother, or a Christian Science practitioner for help when I was ill, which was seldom. When my own children were small and began to have various so-called childhood diseases, I decided to get them and myself back into the practice of Christian Science. I enrolled the children in a Christian Science Sunday School and started attending church services regularly.

Shortly after this I found our younger son, then about five years old, very feverish and complaining of pains in his arms and legs. When my husband, who was not a Christian Scientist, came home, he wanted medical care for our son. By then the boy's condition was alarming and he kept losing consciousness.

I was so frightened by our son's appearance, I was in a state of panic. However, one thought kept coming to me—I was convinced that only God could save him. I felt this so strongly that I asked my husband if we could wait until morning, as I wanted to telephone a Christian Science practitioner. He agreed, somewhat reluctantly, and I shall never forget the calm voice that answered my call for help. No matter how I tried to impress upon the practitioner the picture of a sick child, she refused to be moved and assured me he was in God's care.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I called her many times during the night, and finally, when I was sure the child had almost stopped breathing, I called again, but could hardly speak because of my extreme fear. The practitioner spoke very firmly to me and said, "It is your own fear that is holding him back. You must loose him from your thought. Put him entirely in God's care. Be obedient and do this, and go to bed." It seemed impossible that I should leave our child in such a state and go to bed, but the word "obedient" stayed with me, and I thought I could at least be obedient. Of course, all of this time the practitioner was giving the child effective Christian Science treatment through prayer. I went to bed and read a few hymns from the *Christian Science Hymnal* and fell asleep immediately.

When I awoke, it was morning, and I heard children's voices in the kitchen. I ran out and found the child with his brother, excitedly preparing to go out and play in the new-fallen snow. He was completely well. Such a wave of relief and gratitude swept over me that I could only sit down and thank God, over and over again.

Since this healing, many years ago, I have not ceased trying to study and learn more of this way of life, which answers our every need. It has never failed me. When I was left to bring up my family alone, there were often questions of employment, supply, and strength. Every problem was solved through understanding my relationship to God as His dearly beloved child and His perfect, spiritual reflection.

My daughter and I had a wonderful year of work and study abroad. This came about naturally through our understanding that God supplies all good to His children. My work abroad was in a school. We even had sufficient funds to travel to many different countries during school vacations.

I thank God for Christ Jesus, the Way-shower, for Mary Baker Eddy, and for this practical religion, which shows us how to meet victoriously every circumstance in our lives. How grateful I am for the practitioners, the Christian Science periodicals and lectures, and for class instruction, which is continually unfolding the truth to me.

(MRS.) ELINOR JORDAN REYNOLDS
Portland, Maine

To say I am grateful for Christian Science would be wholly inadequate. Without it I would not be here today. With it I have a growing understanding of God, "who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies" (Ps. 103:3, 4).

From childhood I longed to know and be close to God. When, a semi-invalid in my teens, I was given a *Christian Science Sentinel* to read, I felt as if a new heaven and a new earth were opening before me. My parents forbade me to read Science and later burned a copy of *Science and Health with Key to the Scriptures* by Mrs. Eddy that had been given me. But when I legally became of age, I started to investigate Christian Science.

By this time I had missed six years of school, had had much experience with medical specialists and hospitals, and had read everything I could get my hands on about religion. I was so full of medical theories, fears, and false beliefs that there was much resistance in my thought to Christian Science. But I patiently persisted, knowing it was the truth.

Mental and physical freedom did not come suddenly, but, beginning at age twenty-one, I was able to go through seven years of secondary school and conservatory, and to graduate in my chosen field of music. There were many struggles with physical disabilities, but also many healings along the way, including a remarkable healing of pernicious anemia. To ease my mother's great concern, I had consented to a medical diagnosis, and for a brief period took medicine. However I quickly became alarmingly worse. I then stopped taking the medicine and requested treatment from a Christian Science practitioner, who arranged for me to go to the Christian Science Benevolent Association at Chestnut Hill. After six weeks there under nursing care, I gained thirty pounds and returned home completely healed of this condition.

The many wonderful proofs I have had of God's loving care, protection, and guidance would fill a book.

During a year of special music study in London, I felt there was hostility toward Christian Science in the rooming house where I was staying. In addition, the house was shabby, on a dingy street, with no eating places nearby, a long walk from my college and from a Church of Christ, Scientist, and there was no place

where I could rent a piano for practice. In reaching out to divine Love for guidance, the story of Abraham kept coming to my thought, how he went out, "not knowing whither he went. . . . For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8, 10). I knew that I, too, was looking for this city, in which each child of God has his right place; that I, like Abraham, could trust the Father to guide me unerringly.

One day as I passed a side street near the college I knew that this was the place where I was to live. Later I was told of a room to let on that street. The room had just been vacated. The mother in the family was a Christian Science practitioner in Scotland. The whole house had an atmosphere of peace, beauty, and harmony.

After moving to this house I found a delightful tearoom just around the corner, and I was near enough to the college to be able to practice on the grand pianos in the college studios. Best of all, there was a Christian Science church nearby. The remainder of my stay in London was one of happy unfoldment.

Among my many blessings I have had wonderful protection in driving.

I am deeply thankful for God's constant care and guidance through the years. I am happy indeed to testify to this wonderful truth, Christian Science, and to know it is for everyone, because, as Mrs. Eddy says (*Science and Health*, p. 13), "Love is impartial and universal in its adaptation and bestowals."

(Miss) RUTH ELIZABETH STACKHOUSE
Rindge, New Hampshire



"The word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12). This Bible verse and statements on pages 390 through 397 in *Science and Health* by Mrs. Eddy were indeed potent enough to heal me of what appeared to be fractured vertebrae.

After the passing of my mother, when I was in my teens, I turned to the study of Christian Science. My mother had caught a glimpse of the truth, and desired me to embrace this wonderful divine Science.

When I was nineteen, I tutored two young girls during vacation. One afternoon the girls persuaded me to join them swinging into space by a rope. The procedure was to climb a ladder, hold the rope and jump on it, grasping the knotted end between the thighs. The ground sloped sharply away and made the swing very high. I was secretly apprehensive, but accepted this challenge without destroying the fear.

In jumping on the knot, I did not get it high enough, and my body hung too low in the back. Consequently, as I swung down, I struck the base of my spine full force on a rock jutting from the ground. The impact was terrific. Only my earnest reaching out to God prevented my loss of consciousness and enabled me to get into the house, although later I could barely move my legs. The housekeeper insisted on calling a doctor, but I implored her not to do so, as I wanted to heal the condition through Christian Science. However, I was too inexperienced to ask for a Christian Science practitioner's help.

For about five weeks I was in much pain. By persistently turning to God and reading *Science and Health*, I was able each day to arise, dress, and attend to my duties. I never doubted the healing efficacy of Christian Science.

Every afternoon I spent reading and praying, lying face down on the bed, but there seemed to be no improvement. Feeling particularly discouraged one day at the seeming lack of progress, I cried out to God for a greater understanding of myself as His spiritual reflection, perfect, untouched by pain or accident. On resuming my reading, a passage became so illumined, the realization so clear, that I felt enveloped in a sense of peace and Love so overwhelming that the room literally was bathed in light. There was a sensation of bones shifting in my spine, and it seemed quite audible. I was completely healed in that instant. I arose to a sitting position. Then standing, I found to my delight that nothing I did could bring back even a suggestion of pain. Indeed, "the word of God is quick, and powerful"!

The remembrance of this experience has been a great inspiration through the years and a rod on which to lean when healings have seemed slow.

I am grateful that my husband has been sympathetic and coopera-

tive when we have turned to Christian Science for help. He has witnessed these resulting healings.

My daughter was healed as a small child of insomnia, inflammation, mastoiditis, impetigo. She had instantaneous healings of mumps, whooping cough, and distressing effects of a thirty-foot fall. An understanding of divine Love bountifully provided for her college education.

To faithful friends and Christian Science practitioners, I am truly indebted for their love and help resulting in healings of nervous breakdown, heart trouble, tapeworm, kidney disease, broken ribs, and what had earlier been yearly bouts with grippe and tonsillitis. I have made great progress in overcoming fear and have been able to be more active in church work and to satisfy the desire to be of service to the Cause of Christian Science. Class instruction has awakened and alerted me to the need of obedience to Principle.

How grateful I am that Mrs. Eddy was an obedient disciple. Through her discovery I have been able to perceive, however faintly, that God is Love; that He is our Father and Mother; that His idea, man, is not material but spiritual; and that in following Christ Jesus' example we can exercise dominion over every limitation—lack, time, space, sin, sickness, and even death—as the Master did.

(Mrs.) LILLIAN R. SUTTON
Scarsdale, New York



[Original in Portuguese]

When I became acquainted with Christian Science, I was a very unhappy person. My daughters had married and were living far away from us. My husband, who was a bank examiner, traveled a great deal, and my father, who had been living with us, had moved, having remarried. For me the world had come to an end. Christian Science illumined my life, opening a wide horizon before me, demolishing a great wall of materialism.

While en route to another city by bus, to be of help to a daughter who was expecting a baby, I sat beside a Christian Scientist. During the conversation that ensued, I was healed of a painful inflamed gum, caused by a broken tooth. The Scientist began telling me of

the wonderful things Christian Science has done for mankind, healing the sick and solving problems. I was so absorbed in hearing how Christ Jesus healed and in learning that today there are spiritual healings like those he performed, I completely forgot the gum and the pain. When I got off the bus at my destination, there were no longer any points of the tooth in the gum, which was smooth, without pain, and completely healed.

That instantaneous healing touched me deeply. I resolved to study Christian Science and to join First Church of Christ, Scientist, in my home city, São Paulo. There I met practitioners who spoke to me of Mrs. Eddy, the Discoverer and Founder of Christian Science. Since that time I have received innumerable benefits, as have my husband and my family. We moved to Rio de Janeiro, where we now live. I have served as Second Reader of a branch Church of Christ, Scientist, and have also taught in the Sunday School.

I have learned many things—in particular, to forgive those who would harm us. Jesus loved the sinner, but he did not tolerate sin. When Peter asked (Matt. 18:21, 22), “How oft shall my brother sin against me, and I forgive him? till seven times?” Jesus said, “I say not unto thee, Until seven times: but, Until seventy times seven.”

I was healed of rheumatism when the Christian Science practitioner who helped me pointed out that I was often criticizing others; I stopped criticizing, that is, making a reality of evil, and was healed.

On another occasion I was healed of inflammation of a gland. I could not open my mouth to eat. I wakened from a suspicion that certain relatives didn't like us. The declaration of the truth that God's children are perfect and reflect integrity healed me immediately of the inflammation. We later learned that the suspicion was unfounded.

Our life is in God, as the Scriptures say (Acts 17:28): “In him we live, and move, and have our being.”

I am grateful to God for Christ Jesus, our great Master, for Mrs. Eddy, and for all who have helped to maintain the Cause of Christian Science. The study of Science gives the spiritual interpretation of the Bible and an understanding of our relationship with God as beloved children.

(Mrs.) SYLVIA DE CAMARGO SILVA ARAUJO
Rio de Janeiro, RJ, Brazil

In September, as school began last year, I was playing ball with my sixth-grade class in our gym. In this game, nicknamed "murder-ball," a player throws the thick soccer ball at a player on the other team, hitting him to score. The person who is hit must then leave the game. A boy on the other team threw the ball at me, and the ball hit me in the face.

A few minutes later I was sent to the school first-aid room, and by that time my face was quite swollen, and my nose and jawbone were painful. All the way from the gym I had been praying, realizing there are no accidents in divine Mind. The first-aid attendant felt my nose and looked at it carefully and said, "I'm sorry, but you have a broken nose. I should know because my husband has broken his nose several times, and I know what it looks like!" She then placed an ice bag on my nose.

I realized that since I was going into many school activities, including chorus, guitar, library assistant, and other jobs representing my class, I should remember that there is no jealous mortal mind in divine Mind. The attendant told me I should call my mother, but I felt I had control over the problem. I also thought that if I did call Mother, the people around me in the office would hear me and would believe it was true that my nose was broken, and it would be harder to heal. I knew my true spiritual identity as a child of God had not been injured.

Fifteen minutes later all the swelling left my face, and in less than an hour all of the pain disappeared. My teacher and classmates were surprised to see me return to the room so soon. The bruises and swelling were gone. I was healed, and I enjoyed the rest of the day at school with my friends.

I am so grateful for God's loving protection and for Christian Science.

(Miss) LAURA ELIZABETH MILLER
 Germantown, Tennessee

It is with humility and deep gratitude to God that I verify our daughter's testimony of healing. When I met her by car after school, on the day of the healing, she looked perfectly normal, and I was unaware anything unusual had happened. Later, she joyously shared the events of her day with me at home.

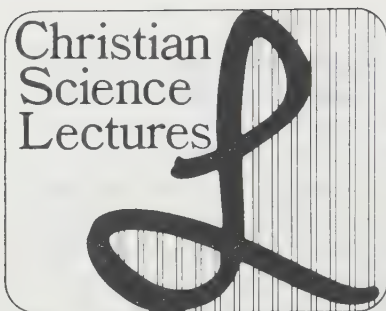
I was very moved and inspired by her experience, and asked her if she had tried to reach her father or me by telephone for support; and she reassured me that God had been her help, and she had not needed additional help. Several days before this experience, I had been talking with another Christian Scientist who has children in this same school. We affirmed that although we would stand ready to help each other's children in an emergency, there could be no emergency where God is not available and adequate. The week of this healing, we were also making application to transfer our membership to a branch Church of Christ, Scientist, in the city in which we have recently relocated. We were grateful to have exemption cards that freed our children from medical procedures and permitted them to rely entirely on Christian Science. We feel these steps supported this healing.

The day after our daughter's healing, I was thoughtfully pondering the way it took place; that it came to the youngest member of our family, not one with years of experience in applying Christian Science. Her prayer was simple but effective. Other events of this same weekend tempted me to feel very unneeded. I had permitted one daughter, who is a new driver, to drive a distance in rainy weather, alone; and I had agreed to changes in hairstyles for the other two daughters. All this forced me to yield up a false sense of "smother love" and to see that we could enjoy our daughters' unfoldment as ideas of our Father-Mother God.

When I recognized my possessive thinking, I soon knew that I must require the same self-discipline of myself that we would expect of our daughters. I firmly acknowledged in my prayer that these children were entirely free and complete ideas, unfolding in God's care. As I sat alone, wrestling with my limited thinking, I felt a bodily change, and realized that a growth had been painlessly expelled from my body. Limited thinking had been removed and replaced with a higher understanding of God, and I was healed.

I am deeply grateful for all the wonderful ways Christian Science has blessed our family, including class instruction and church membership.

(Mrs.) NANCY C. MILLER



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

LONDON—London (Second): Church, 104 Palace Gardens Ter., Kensington, 3 p.m., Sun., June 26.‡ "See It Like It Is" (Houston)

London (Ninth): Church, 9–23 Marsham St., Westminster, 1.05 p.m., Thurs., June 30. "A New View of Prophecy" (Thorneloe)

UNITED STATES AND CANADA

(Week of June 12 to 18, and some earlier dates)

CANADA

ONTARIO—Guelph: Church, 30 James Street West, 8 p.m., Mon., June 13. "Your Right to Be Right" (Pickett)

London: Holiday Inn, City Ctr. Tower, Victoria/Albert Rm., 300 King St., 3 p.m., Sun., June 12. "Responding to the Word of God" (Anwandter)

St. Thomas: Church, 123 Churchill Cres., 8.15 p.m., Thurs., June 16.‡ "Individualizing God's Power" (Pickett)

Toronto (Second): Monarch Park Secondary School, 1 Hanson Ave., 8.15 p.m., Tues., June 14.‡ "Adventure into Inner Space" (Pickett)

UNITED STATES

CALIFORNIA—Manhattan Beach: Meadows School, 1200 Meadows Ave., 8 p.m., Thurs., June 16.‡ "Get Your Life in Balance" (Driver)

Redding: Nova High School, 2200 Eureka Way, 8 p.m., Fri., June 17. "Ageless Youth" (Driver)

CONNECTICUT—Derby (First, Ansonia): First Congregational Church, 137 Derby Ave., East Derby, 3 p.m., Sat., June 11. "Where in the World Is God?" (McClain)

Litchfield: Church, Cobble Court, 3 p.m., Sun., June 12.‡ "Divine Love Is the Only Mind" (Crichlow)

Middletown: Church, Broad and College Sts., 8 p.m., Mon., June 13.‡ "Divine Love Is the Only Mind" (Crichlow)

New Haven: Yale University Theatre, 222 York St., 7.30 p.m., Sat., June 18. "Deathless Life" (Curtis)

New Milford: Church, 2 Main St., 8 p.m., Fri., June 10.‡ "Finding Reality Through Prayer" (Heard)

Willimantic: Church, 70 Mountain St., 3 p.m., Sun., June 12.‡ "There's Only One Real God" (Correll)

ILLINOIS—Barrington: Church, 421 E. Main St., 8 p.m., Mon., June 13.‡ "The Touch of Spirit" (Clarke)

Berwyn: Church, 6751 Riverside Dr., 8 p.m., Fri., June 3.‡ "The Touch of Spirit" (Clarke)

Bloomington: Miller Park, W. Wood, S. Low, and S. Morris, 7.30 p.m., Sun., June 12. "The Touch of Spirit" (Clarke)

Chicago (Seventeenth): Church, 55 E. Wacker Dr., 7.30 p.m., Tues., June 14.‡ "Reality: Matter or Mind?" (Ferris)

KANSAS—Topeka: Church, 1239 Western Ave. and Huntoon St., 8 p.m., Fri., June 17.‡ "What Does It Mean to Be Saved?" (Pike)

KENTUCKY—Lexington: Springs Motel, 2020 Harrodsburg Rd. (S. Broadway), 8 p.m., Tues., June 14.‡ "Where in the World Is God?" (McClain)

Louisville (joint lecture): Executive Inn-East, Canterbury Rm., Watterson Expy. and Fairground Rd., 8.15 p.m., Thurs., June 16.‡ "Life Without Lack" (Mondino)

CHRISTIAN SCIENCE LECTURES

MAINE—Brunswick: Curtis Memorial Library, Pleasant St., 8 p.m., Thurs., June 16. "Divine Love Is the Only Mind" (Crichlow)

MICHIGAN—Detroit (Seventh): Church, 6908 W. Fort St. and Lewerenz, 8 p.m., Tues., June 14.† "Responding to the Word of God" (Anwandter)

Lansing (First): See local notice for place. 8 p.m., Mon., June 13.† "Why Spiritual Healing?" (McClain)

Port Huron: Church, 3514 Gratiot Ave., 8 p.m., Mon., June 13.† "Liberation Through Christ" (Anwandter)

NEW JERSEY—East Orange: Holiday Inn, 120 Evergreen Pl., 3 p.m., Sun., June 12. "Get Your Life in Balance" (Driver)

Princeton: Alexander Hall, Princeton University, opp. Palmer Sq., 8 p.m., Mon., June 13.† "Ageless Youth" (Driver)

NEW YORK—Brooklyn (Third): Church, 261 E. 21st St., nr. Albemarle Rd., 3 p.m., Sat., June 18.† "Spiritual Abundance Is God's Law" (Alton)

Buffalo (Second): Church, 323 Winspear Ave., 3 p.m., Sun., June 12.† "A New Beginning" (Jenks)

Hollis, L.I.: Church, 88-48 193d St., 3.30 p.m., Sat., June 18. "Divine Love Is the Only Mind" (Crichlow)

Levittown: Church, 80 N. Bellmore Rd., 3 p.m., Sun., June 12.† "Life Without Lack" (Mondino)

Liverpool (First, Syracuse): First Presbyterian Church, Tulip St., 11 a.m., Sat., June 11. "Your Right to Be Right" (Pickett). Please note change of place and hour.

Lockport: Church, 36 East Ave., 8.15 p.m., Mon., June 13. "There's Only One Real Ego" (Correll)

New York (Fifth): Church, 9 E. 43d St., 5.45 p.m., Mon., June 13.† "Finding Reality Through Prayer" (Heard)

New York (Twelfth): Church, 147 W. 123d St., 3 p.m., Sun., June 12.† "Spiritual Abundance Is God's Law" (Alton)

Rochester (Second): Church, 1 Seneca Pkwy., 7 p.m., Sun., June 12.† "Individualizing God's Power" (Pickett)

OHIO—Celina: Church, 516 E. Wayne St., 3 p.m., Sun., June 12.† "Where in the World Is God?" (McClain)

Lorain: Church, 2203 Meister Rd., 8 p.m., Fri., June 17.† "Individualizing God's Power" (Pickett)

Toledo (Second): Church, 2154 Collingwood Blvd., 8 p.m., Tues., June 14.† "What Does It Mean to Be Saved?" (Pike)

PENNSYLVANIA—Jenkintown (joint lecture): Abington Friends School, Washington Ln., 8.15 p.m., Thurs., June 16. "Spiritual Abundance Is God's Law" (Alton)

Meadville: Church, 423 Chestnut St., 8.15 p.m., Tues., June 14.† "There's Only One Real Ego" (Correll)

RHODE ISLAND—Providence (First): Church, Prospect and Meeting Sts., 3 p.m., Sun., June 12.† "Reality: Matter or Mind?" (Ferris)

WEST VIRGINIA—Charleston: National Plaza Auditorium, Virginia and Capitol Sts., 8 p.m., Tues., June 14.† "Life Without Lack" (Mondino)

WISCONSIN—Milwaukee (Sixth): Church, 1036 N. Van Buren St., 8 p.m., Thurs., June 16.† "Responding to the Word of God" (Anwandter)

Waupaca: Church, 420 N. Harrison St., 8 p.m., Tues., June 14. "The Touch of Spirit" (Clarke)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

"WORDS" COLUMN HAS MOVED TO THE JOURNAL

The "Words of Current Interest" column, a longtime feature of the *Christian Science Sentinel*, has moved to a new location. Beginning with the June issue, the "Words" will become a regular column in *The Christian Science Journal* and will include citations from each of the Bible Lessons for the month. The move will make the column more readily available and useful to people worldwide.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908-1910 *Chestnut Hill, Massachusetts*—400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1-October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1-April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875-1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

Visiting Hours

May 1-October 31: 10 to 5 weekdays (including Saturdays);
2 to 5 Sundays

November 1-April 30: 10 to 4 Saturdays only; 2 to 5 Sundays

Closed all holidays except Memorial Day (last Monday in May)
and Bunker Hill Day (June 17)

“TARGET OUT OF RANGE”— REPRINTED AS A LEAFLET

There is no place where one can be more safe, more loved, more cherished, than in the service of his Maker. “Target Out of Range” addresses itself to those who are, in one way or another, publicly serving the Cause of Christian Science. Man, forever one with the Father, is “out of range” of any attack by error of any sort. He “rejoices in the limitless capacity of his God-derived being, exempt from accident, age, decay.”

Published originally in the *Christian Science Sentinel*, this article by L. Ivimy Gwalter was subsequently reprinted as part of a pamphlet. Now, in response to many requests, it is being issued as a leaflet. It may be purchased for 20 cents from most Christian Science Reading Rooms, or directly from The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

MOVING OR VACATIONING?

Here’s how you can receive the best service on a permanent or temporary change of address for your subscription to any Christian Science periodical. Send the Circulation Service Department the following information:

- (1) Full name (as it reads on your subscription label), *former* address, name of each periodical you want changed, and whether on Convenient Payment Plan. *It is always best to include mailing labels from the periodicals involved, when possible.*
- (2) *New* address including street, city, state, country, ZIP or post code.

Address changes for *The Christian Science Monitor* and the other Christian Science periodicals may be made by allowing four to six weeks. Changes should be for periods of no less than two weeks.

Send the above information for subscription changes to The Christian Science Publishing Society, Circulation Service Department, One Norway Street, Boston, MA, U.S.A. 02115.

Please note that changes in permanent mailing addresses for the membership records of The Mother Church are *not* covered by requests to the Circulation Service Department for subscription changes. For address changes in the Church files members should notify The First Church of Christ, Scientist, Clerk’s Department, Christian Science Center, Boston, MA, U.S.A. 02115.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

CHRISTIAN SCIENCE PRACTITIONERS

Public practitioners of Christian Science are available and ready to assist you by prayer, if you need their help. A worldwide list of those who are professionally engaged full time in this healing work can be found in *The Christian Science Journal*. This periodical is obtainable at any Christian Science Reading Room. For a Reading Room in your locality see telephone directory.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115.

CHURCH SERVICES AND READING ROOMS

A directory of all Churches of Christ, Scientist, and Christian Science Societies, including the hours of their services and information about their Reading Rooms, appears monthly in *The Christian Science Journal*.

The Mother Church

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, is located near the corner of Massachusetts and Huntington Avenues.

The Church edifice is open to visitors Mondays through Fridays from 10 a.m. until 4:30 p.m., and Saturdays and Sundays from 12 noon until 4:30 p.m.

SERVICES

Sunday morning at 10:45, Sunday evening at 7:30 (evening service omitted during July and August), and Wednesday evening testimony meeting at 7:30.

Sunday services in Spanish are held in the Original Edifice at 9:30 a.m., and a testimony meeting in Spanish the first Wednesday of each month at 6 p.m.

A supervised Children's Room is provided during all Sunday church services and the Wednesday evening testimony meetings.

Sunday School for pupils up to the age of twenty at 10:45.

READING ROOMS

101 Belvidere Street (north end of Church Colonnade, Christian Science Center). Open Mondays through Fridays from 7:15 a.m. to 7 p.m., also Wednesdays from 8:30 p.m. to 9:30 p.m., Saturdays and holidays from 10 a.m. to 5 p.m., Sundays from 12 noon to 7 p.m.

194 Massachusetts Avenue (corner of Clearway Street). Open Mondays through Fridays 7:15 a.m. to 9 p.m., Wednesdays until 7 p.m., Saturdays from 8 a.m. to 5 p.m. Closed Sundays and holidays.

541 Boylston Street (across from Copley Square). Open Mondays, Tuesdays, Thursdays, and Fridays from 8 a.m. to 7 p.m., Wednesdays from 8 a.m. to 6 p.m., Saturdays and holidays from 10 a.m. to 5 p.m. (closed Thanksgiving, Christmas, and New Year's Day), Sundays from 1 to 5 p.m.

8 Milk Street (near Washington Street). *Jointly maintained with branch churches in the Greater Boston area.* Open Mondays through Fridays from 8 a.m. to 4:15 p.m., Saturdays from 9 a.m. to 4 p.m. Closed Sundays and holidays.

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to *place their complete addresses on their letters and to write their signatures plainly*. Your cooperation will be appreciated. General mail address for The Mother Church and its administrative offices is: The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115. Telephone: 262-2300 (area code 617). Cable: Church, Boston.

INTERNATIONAL MONEY ORDERS AND DOLLAR DRAFTS

International money orders and dollar drafts reaching the Publishing Society in Boston contain only the name and address of the sender and the amount. To help us serve you better, will you please write to us at the time you purchase the money order or dollar draft and tell us what your remittance is for. This will enable us to avoid the delay caused by the necessity of writing to you. Dollar drafts purchased from your local bank can be processed more quickly than international money orders.

YOU CAN HELP

When you renew your subscription for one or more of the periodicals, please return your renewal notice with your payment. When possible, return payment in the preaddressed envelope provided for that purpose. If you do not have your renewal notice and the preaddressed envelope, please send a brief note giving your name, address, and the names of periodicals you are renewing to: Circulation Service Department, The Christian Science Publishing Society, One Norway Street, Boston, MA, U.S.A. 02115.

It would also be helpful to send one of the current mailing labels from the periodicals you are renewing.

CONTRIBUTIONS

Contributions are most gratefully accepted by The Mother Church Treasurer from members and friends for the following funds:

General Purpose Fund
Fund for The Christian Science Monitor
Charitable Institutions Fund
Relief and Assistance Fund
Translations Fund
Fund for Developing Areas

Please make all checks payable to MARC ENGELER, Treasurer, A-72, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

LECTURE NOTICE

Detailed information regarding lectures in the United States and Canada must reach the Journal, Sentinel, and Herald Editorial Department *nine weeks* before the week in which the lecture is to be given in order to ensure publication in the *Sentinel*. Information regarding lectures in other countries must reach the department *ten to fourteen weeks* before the week of the lecture. When lectures are to be radiocast, it should be so stated, station and frequency being included. When Children's Room facilities are to be available, this also should be stated.

The receipt of all information from the United States and Canada is acknowledged by the Editorial Department. If an acknowledgment is not received within two weeks, a duplicate notice should be forwarded.

For lecture announcements to be published in the *Herald*, please refer to information on the back of the Lecture Information forms supplied to branch churches.

A CONTINUING INVITATION

Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

All contributions accepted for publication become the sole property of The Christian Science Publishing Society.

JOINING THE MOTHER CHURCH

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OF INNER
DEDICATION...

OF GRATITUDE FOR
CHRISTIAN SCIENCE...

OF YOUR INTENTION
TO BUILD YOUR
LIFE ON A SPIRITUAL
FOUNDATION.

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The First Church of Christ, Scientist
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The listing of periodicals, usually found in the "Notices" of this magazine, gives descriptions and prices. (The Monitor is not included in this plan.) Please indicate language(s) for the Herald. If other than regular English Quarterly preferred, write in language or "Study."

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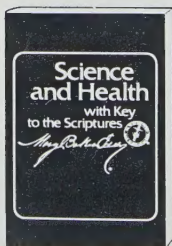
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